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religious experience; the source of religion is real and outside of the conscious experience; this source is superhuman; it is personal. These then are the presuppositions of theology, the foundation for a science of religion.

If these results are justifiable then certainly a great deal has been accomplished. They have been obtained, however, by a formal study of the facts of religious experience. But what are the "facts" of religious experience? They are not what people have said that they experienced. These statements are interpretations and embody a philosophy and a theology. Before this preliminary philosophical study can be made there must be a critical examination of the expressions of the religious experience in the attempt to get at the "facts." In reading the present discussion one feels that if this prior criticism had been more thorough, the results would have been quite different.

F. A. S.

QUICK, OLIVER CHASE. *Essays in Orthodoxy*. London: Macmillan, 1916. xliii+310 pages. \$2.00.

The author believes that the religious world is in sad straits. The foundations of the traditional faith have been shaken. There is no knowing what form religion will assume when the present storm is past. He is fully convinced, however, that the truth is contained in the old formulas. The language of the creeds may be for us, as it was for the fathers, "the vehicle of an eternal revelation of the ultimate constitution and ordering of the universe." The present unrest is due largely to the fact that the masses of the people have not been taught the real significance for daily living of the ancient doctrines. He undertakes to show the value of the statements of the creeds for everyday life.

F. A. S.

DUBOSE, HORACE M. *The Consciousness of Jesus*. New York: Methodist Book Concern, 1917. 144 pages. \$0.75.

The author disavows the intention of discovering by a careful and scientific study of the evidence what may be known of the consciousness of Jesus. He describes his method in the following words: "Every thoughtful student of modern-day theological literature has noted the too frequent absence of both the spirit and the letter of subjective inquiry from the methods of criticism. . . . A new school of criticism and interpretation is forming to which perhaps no better name can be given than the one already used, the subjective. This school will not be unmindful of historical and textual inquiry, but it will subordinate these and other processes to that light which shines from below, the consciousness which lives in the Word and is instinct and operative in its every utterance" (pages 6-7). "The argument in short is this: Jesus having removed himself from the limitations of his earthly life, during which his consciousness was manifested in many extraordinary ways, is succeeded by universal and continuous manifestation of himself in the Word, from which, in even more extraordinary ways than in his earthly life, his consciousness affects and engulfs the lives of men" (pages 17-18).

It is clear that one who does not possess this peculiar power of directly perceiving the noumenal behind the phenomenal cannot intelligently comment upon the results of this method of interpretation.

F. A. S.